

A

REVIEW

OF THE

STATE

OF THE

BRITISH NATION.

Tuesday, May 21. 1711.

IN one of my late *Reviews*, I gave you a long Draft of a Process against a number of Persons in the *North-East Parts of Scotland*, who raised a violent Tumult and Rabble against the Ministers of the Presbytery, going in a peaceable manner, accompanied with the *Justices of the Peace*, to settle a Minister in the Parish of *Old-Deer*.

As to the Truth of the Thing, I think it would be needless to say any thing— Having given you nothing but the very Words of the Process, or Indictment *Verbatim*, without adding or diminishing one Tittle; as may be seen by the Original, as it was

printed by Order of the High Court of Justiciary in *Scotland*, and sign'd, by the proper Officers; which Original may be seen at the Printer of this Paper, by any Body that pleases to be so curious for their own Satisfaction.

In the *Post-Boy* of the . . . Instant, we have a Letter, tho' without a Name, pretended to be written from *Aberdeen*, giving a quite different Account of the Matter, and which some People would fain lay some Stress upon; tho' I must in Justice, even to the Episcopal People in *Scotland*, say, that I do not think any of them Simple enough to write, or Knaveish enough to publish.

publish such a Paper; — Since among the various Falsities in it, which I may expose in time, the Fact we are upon is all own'd, (*viz.*) That the good honest peaceable People did resist the Establish'd Kirk Ministers, in planting a Minister in a vacant Church at *Old-Deer*, and forcibly kept in their Episcopal Minister contrary to Law — And this is as much as a Man need to ask of them.

But not to trouble the World, with confuting a Scandalous forg'd Letter, and which is too foolish as well as too false to come from *Scotland*, whose Author is ashamed to set his Name to it, and the effect of which can only be to expose themselves — I think the best way to prove the Truth of the other Account which I gave before, is to give you more of the same; of which I assure you, I have many by me, in which the Treatment of the Ministers in *Scotland*, in the Legal Execution of their Function, and in the exercising the UNALTERABLE Government of their Church, is such, that no Man can read without Horror, and in which the boasted Article of the pretended Inclinations of the People there to *Episcopacy*, will appear against them in spite of Art, Force, and the Oppressions of their Superiours.

Before I come to the Particulars of these Dismal Stories, I think it cannot be amiss, to state as briefly as I can, the present Case, between the Establish'd Presbyterian Church in *Scotland*, the Episcopal Dissenters there, and the Government of Great Britain here, as it relates to the Case in Hand only.

The State of Religion in *Scotland*, every one knows is in short thus: The Establish'd Church is Presbyterian; *Episcopacy* was abolish'd by Act of Parliament at the Revolution; and both the Establishing the former, and Abolishing the latter, is confirm'd and made for ever UNALTERABLE by the UNION; I say it again, and will defend it against all Mankind, it is UNALTERABLE; not the Queen by her Prerogative, nor the Parliaments of Britain in their United Capacity, can ever alter it, neither do any of those Powers pretend to it — I mean

LEGALLY, for what they cannot Legally do, they may be said not to be able to do.

As the Presbyterian Church is thus Establish'd, one part of their Establishment consists, in a Right or Privilege of planting Ministers in vacant Churches, which Right is understood in this manner — When a Minister dies, the Heretors *Anglicæ*, Lords of the Mannor, together with the People, Sign a Call to such Minister as they desire to succeed, which Call is Moderated, as they call it, that is Confirm'd by the Presbytery of the Bounds, and then the Minister is admitted, and, if he was not before, is Ordain'd.

If the Heretor refuses or delays to call a Minister for a certain time, and after certain Notice given as the Law directs, the Right of calling and planting a Ministry lies *jure devoluta*, in the Presbytery of the Bounds.

I need no better a Voucher for this than the Queen her self, who in her Royal Letter, just now sent to the General Assembly at this time sitting at *Edinburgh*, makes this plain; the first thing Her Majesty particularly recommends to the Assembly, being expressly the planting of Able, Learned and Pious Ministers in VACANT CHURCHES — Little does Her Majesty think what Treatment the Ministers meet with, in their endeavour to obey this Her Royal Commands — And certainly, little do the poor misled People, who thus treat the Minister, think it is Her Majesty's Direction, that these Ministers should be thus planted, and these Privileges and Rights be thus maintain'd!

I hope all People will allow me, that Her Majesty pressing the Assembly to plant Ministers in vacant Churches, is a sufficient Acknowledgment, that it is their right to do so; if I thought any were so obstinate, I would for their Sakes, give them the Original of that Right, deduced from the Laws of *Scotland*.

Now in opposition to this known Right, the Heretors of these Parishes, who are generally Episcopal, and almost as generally Jacobites, encourage, support and maintain

tain Episcopal Ministers; Deposed and Deprived by the Law not to preach among them, only pray mark that, *for that is not deny'd them*; but to enter by force into the Churches, possess the Manse or Parsonage House, and receive the Stipend, and this is call'd *Intrusion*, which by Law is punish'd with Banishment.

When the *Presbyterian* Judicatories of the Church comes to judge in this Case, they send Ministers to those Parishes, and plant them there *jure devoluta*, as above, and in doing this, they frequently meet with such Treatment we have formerly related at *Old Deer*, and of which I shall now give more horrible Examples: The Truth of which cannot be disputed: For that I give you nothing but what is Extraſtrated out of the Registers of the Courts of Civil Justice, and the Judicatories of the Church, and which Her Majesty's Commissioner now sitting in the General Assembly was pleas'd to express his Detestation of, and to assure the Ministers, it should be laid before the Queen, in order to a speedy Punishment, as such Barbarous Actions require. —

Here follows the Report sent to the General Assembly, from the Synod of *Ross and Sutherland*, in the Case of Mr. *Chisholm*, who was sent by the Presbytery, to read the Edit or Decree of the said Presbytery, for planting Mr. *F. Merison* in the vacant Church of *Gearloch*.

At *Cremartie*, April 12. 1711.

MR. *Thomas Chisholm*, according to Appointment of the Presbytery, took Journey towards *Gearloch*; about Day of February last, and that Night lodged in the Country of *Strathwren*, and that upon the Morrow late at Night, he came to *Kinlochbow*, a part of the Parish of *Gearloch*, belonging to Sir *John MacKenzie* of *Coul*, from which Place he designed that Night to go by Boat to the other end of the *Loch*, but the People of that Place understand-

ing his Design, stop'd all the Boat, and shut all their Houses; they would neither afford him Lodging, nor allow him to cross the Water towards the Kirk, which oblig'd him to travel 5 Miles in the Night by the *Loch-side*, and when he hired a Boat in order to go off the next Morning to that part of the Country where the Kirk lay; but that Night about 2 in the Morning, a Party of Armed Men, about 16 in Number, broke up the Door of the House where he Lodg'd, drag'd his 2 Servants by the Heels out of their Beds naked out of the House, rais'd himself out of his Bed, and compell'd him to return with them 10 Miles before Daylight the same way from whence he came, and then left him on a Hill several Miles from any House without Meat or Drink; and the one of his Servants fainted that Night, his Guard would not allow him (tho' he had come to the Door of a House where they sold Liquors) to take a Dram thereof to refresh himself or revive his Servant, but told him they did him but too great a Complement when they suffer'd him to live, so that he was necessitate to leave his Servant there and in that Case, and himself with the other Servant essay'd to return toward *Gearloch* another way, hiring a Guide to lead him into *Lochbroom*, and from thence was resolv'd to go to *Gearloch*; but when he came within 3 Miles of the Country of *Lochbroom*, the Hills there being so high, and the Snow being so deep, and being fasting, watching and travelling the whole Night before, and that Day he fainted, where he lay Speechless on the Snow for an Hour and an half; his Guide seeing him in that Condition, threatned to leave him, which he had done, had he not been forced by his Servant to attend: After his reviving he travell'd several Miles, till he came late that Night to the House of *Ferbquhar MacCraw*, in *Lochbroom*, where he lodg'd all that Night, but after Midnight, a Party of 8 or 9 Men well arm'd broke into the House, and had taken him away instantly, had not his Landlord interpos'd for a delay

• delay till Day-light, which when it appear'd they compell'd him back again to *Kinlochow*, where after he comes notwithstanding all the fatigue he had met with that Day, they would not allow him to go within a House, but kept Guard on him in the open Fields; in the meantime a new Company all in Disguise reliev'd the former Company, and brought him back again 3 Miles to a Wast-House in a Wood, where they kept him till 11 a Clock the next Day being *Saturday*, but before he left that Place, being within the Parish of *Gearloch*, he read the *Psalm* in the hearing of those who guarded him that Night.

*The Men that guarded him then, did not understand what his Reading was, but said one to another, Doe not believe a Word he says. Thus he did his Business which he went for as effectually as if they had not medled with him; for a formal reading the *Ed. B.* within the Paroch, was all that the Law requir'd.*

• That Party being reliev'd by another Party of 15 Men, oblig'd him to travel that Day thro' Hills and Waters, till he came again within 4 Miles of *Lochbroom*, where the Company was divided, and 7 of them convey'd him thro' many deep Waters, some whereof reached very near his Armpits. Upon the *Saturday* late they brought him to the remotest

Bounds of the Parish of *Consein*, there they lodg'd with him all Night, he proposed to some of the People of that Country to preach to them, the next Day being the Sabbath, and the People shew'd their willingness to hear him, but he was no sooner up in the Morning, than they drag'd him away forward, and told him that they were under command not to part with him, till they brought him to *Fouls*; that when they came within sight of *Consein*, they left him, one of them at their departure drawing him aside, said, He ought not to be angry at them for his Treatment, seeing they did nothing but what they were commanded to do by Sir *John Mac Kenzie* of *Coul*, their Master, whom they could not disobey; and likewise told him, that it would be in vain for him, or any other Presbyterian Minister, to attempt the going to *Gearloch*, for Sir *John* had guarded all Passes to that Country. Mr. *Chisholm* that Afternoon went forward to the Ferry-Town of *Braban*, where he refresh'd himself with some Meat and Drink, about 7 of the Clock in the Afternoon, upon the Sabbath-day, being kept from eating any Food by the several Companies that guarded him from Friday's Morning till then; and his Legs and Thighs were so cut with the Snow and Ice, (being oblig'd to Travel in a Belted Plaid) that for several Days after he came home, he was not in 'cause to rise out of his Bed.

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